MANVALE
Catholicorum:

SIVE,

Enchiridion piarum
precum & Meditationum.

(***)

Ex vetuſtiſsimis Manuſcrip.
pergamenis deſcripta.

(***)

Per GVLIEL. CRASH.

LONDINI,
Ex officina *Georgij Purſlow*, ſumptibus Leonardi Becket.
1616.

BIBLIOTHECA BODLEIANA

A MANVALL for true *Catholicks.*

OR

A HANDFVLL:

OR

Rather a heartfull of holy Meditations and Prayers.

GATHERED
Out of certaine ancient Manuscripts, written 300. yeares agoe, or more.

By WILLIAM CRASHAW.

LONDON,
Printed by *G. P.* for *Leonard Becket*, and are to be sold at his shop in the *Temple* neere the Church. 1616.

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1. *A Holy and orthodoxall confession of the Trinity: The Father, The Sonne, and The Holy Ghost.*
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4. *The maner of preparing sicke per-*

persons to death in the ancient times, euen in Popery.

De Deo Patre, pia, & orthodoxa Confessio.

ALPHA & OMEGA, *Deus, Hely, Hely, Deus meus.*

Cuius virtus, totum posse:
Cuius sensus: totum nosse.

Cuius esse, summum bonum:
Cuius opus, quicquid bonum.

Super cuncta, subter cuncta:
Extra cuncta, intra cuncta.

Super cuncta, nec elatus,
Subter cuncta, nec substratus.

Extra cuncta, nec exclusus,
Intra cuncta, nec inclusus.

Super totus præsidendo,
Subter totus sustinendo.

An Orthodoxall Confeſsion of God the Father.

FIrſt and laſt, one God diuine,
All mens God as well as mine.

In thy vertue all things framing;
In thy knowledge all containing.

In thine eſſence chiefeſt good,
Working all that is of good.

All ſupporting, all excelling,
Without all, yet in all dwelling.

All ſupporting vndeiected,
All excelling vnaffected.

Without all, yet not excluded,
In all, neuer yet included.

Ouer all in Domination,
Vnder all in ſuſtentation.

Extra totus complectendo,
Intra totus es implendo.

Super nullo sustentaris,
Subter nullo fatigaris.

Extra nusquam dilataris,
Intra nunquam coarctaris.

Mundū mouens, non moueris,
Locum tenens non teneris.

Tempus mutans non mutaris,
Vaga firmans, non vagaris.

Vis externa vei necesse,
Non alternat tuum esse.

Heri nostrum cras & pridem,
Semper tibi nunc & idem.

Tuum decus hodiernum,
Indiuisum sempiternum.

Tu hoc totum prouidisti,
Totum simul perfeciſti.

Ad exemplar summe mentis,
Formam prabens elementis.

Compre-

Comprehending all without thee,
Filling all things round about thee.

Nothing vnder thee can raiſe thee,
Nought aboue thee can debaſe thee.

Noght without giues thee dimẽſió,
Noght within giues thee extenſion.

Mouing all, thy ſelfe abiding,
Placed without circumſcribing.

Changing time, thy ſelf moſt ſtable,
Varying all, inuariable.

Force, neceſſity, nor art,
Alter thee in any part.

Time paſt, preſent, and to come,
Are one with thee, both all & ſome.

All the glory now thou haſt,
Vndiminiſht aye muſt laſt.

Onely thou art all fore-ſeeing,
Onely giuing all their being.

As thy wiſedome did foreſhow,
Thou fram'dſt the elements below.

De Iesu Christo Deo & homine Confessio orthodoxa.

NAte Patri coæqualis,
Patri consubstantialis:

Patris splendor & figura,
Factor factus creatura.

Carnem nostram induisti,
Causam nostram suscepisti.

Sempiternus temporalis,
Morituras immortalis.

Verus homo, verus Deus,
impermixtus homo Deus.

Patri compar Deitate,
Minor carnis veritate.

Aholy and orthodoxall Confeſsion
of God the Sonne, Ieſus Chriſt
the Sauiour of Mankinde.

SOnne, thy Fathers peere in all,
With him conſubſtantiall.

His figure and his ſplendor pure,
Creator, made a creature.

Thou our humane fleſh putſt on,
Thou our cauſe haſt vndergone.

Temporall, yet time defying,
Euer liuing, yet once dying.

God and man without illuſion,
Both in one without confuſion.

Thy Father like in Deity,
But not in fleſhly verity.

Hie

Hic assumptus est in Deum;
Nec consumptus propter Deum:

Non conuersus hic in carnem,
Nec minutus propter carnem.

Deus Pater tantum Dei,
Virgo mater sed & Dei.

In tam nqua ligatura,
Sic vtraq́, stat natura.

Vt conseruet quicquid erat,
Facta quiddam quod non erat.

Noster iste Mediator,
Iste noster Cogislator.

Circumcisus, Baptizatus,
Crucifixus, tumulatus:

Obdormiuit & descendit,
Resurrexit & ascendit.

Sic ad cœlos elenatus,
Iudicabit iudicatus.

God humanity assuming, (ming
The same preseruing, not consu-

The God-head in this vnion yet,
Of his God-head lost no whit.

God to God, and not to th'other
Was Father, but *Mary* to both was
(Mother.
Thus both natures kept their statiō,
In this wonderous Combination,

Preseruing in the Essence true (new.
What was, and thence producing

This our Mediator is,
Our leader to the land of blisse.

Circumciz'd, baptiz'd by *Iohn*,
Suffered, buried, and vpon
(scended,
The third day: whence he had de-
He rose, & so to heauen ascended.
(doth call,
Whence he shal come, when time
(Tho iudg'd himself) to iudge vs all.

De

De eodem.

QVem nobis voluit
divina potentia Natum,
Quem natum ſua fecerunt
miracula Notum,
Quem notum plebeia Cruci
vult concio Fixum,
Quemq; crucifixum,
voluit pia turba Sepultum:

Hunc Natum, Notum, fixum,
terraq; ſepultum,
Suſtulit in ſummum,
Divina potentia Cœlum.

Of Christ againe.

HE whom Gods power for man-kind
would haue borne,
Whom borne, his miracles
proclaimed haue,
Who thus proclaim'd, vpon a
Crosse was torne,
To whom thus torne, the godly
buriall gaue:

This Borne, proclaimed, torne,
entombed King,
Gods power againe, to heauenly
blisse did bring.

De Sancto Spiritu Confessio Orthodoxa.

PAracletus increatus,
Neq; factus, neq; natus,

Patri compar filioq;.
Sic procedit ab utroq;.

Ne sit minor potestate,
Vel discretus qualitate,

Quanti illi, tantus iste,
Quales illi, talis iste.

Ex qui illi, ex tunc iste,
Quantum illi, tantum iste.

Pater alter sed gignendo,
Natus alter, sed nascendo.

A true and orthodoxall Confession of the Holy Ghost.

SPirit vncreated euer,
Neuer made, begotten neuer.

From the Persons two proceeding,
Full their equall, not exceeding.

Not preferring them in Deity,
Nor seuerall from them in quality.

In quantity all three combine,
In quality alike Diuine.

With the Father and the Sonne,
Neuer ending nor begun.

One is Father; for he begot,
The Sonne one borne, all men wot.

Fla-

Flamen ab his procedendo,
Tres sunt vnum subsistendo.

Quisq; trium plenus Deus,
Non tres tamen Dij, sed vnus.

In hoc Deo, Deo vero,
Tres & vnum asseuero.

Dans OVSIA *vnitatem,*
Et personis trinitatem.

In personis nulla prior,
Nulla maior, nulla minor.

Vnaq; semper ipsa,
Sic est constans atq; fixa.

Vt nec in se varietur,
Nec in vllam transmutetur.

From

From these the spirit proceeds alone,
Thus one is three, and three are one.

Each of these is God truly,
Yet stil but one, & not Gods three.

But in this Deity, I asseuer,
A Trinity vnited euer.

In the substance is full vnity,
In the Persons perfect Trinity:

But, in these that I haue reckoned,
None in power is first or second.

But all as one we must adore,
Fixed and firme for euermore.

Nor in selfe for euer changed,
Nor from it selfe at all estranged.

Concluſio cum deuotiſſima Precatione.

HÆc eſt ſides orthodoxa,
Non hic error ſiue noxa.

Sicut dico ſic & credo,
Nec in prauam partem cedo.

Inde veni bone Deus,
Ne deſperem quamuis reus.

Reus mortis non deſpero:
Sed in morte vitam quæro.

Quo te placeam non pretendo,
Niſi fidem quam defendo.

Fidem vides hac imploro,
Lena fuſcem quo laboro.

The Concluſion with a deuout and holy Prayer.

THis is Chriſtian faith vnfained,
Orthodoxall, true, vnſtained:

As I teach, all vnderſtand,
Yeelding vnto neither hand.

And in this my ſoules defence,
Reiect me not for mine offence:

Though deaths ſlaue, yet deſperati-
Ilſly in death, to ſeek ſaluation. (on

Ihaue no meane, thy loue to gaine,
But this faith which I maintaine.

This thou ſeeſt, nor will I ceaſe,
By this to beg for a releaſe.

Per

Per hoc ſacrum cataplaſma,
Conualeſcat agrum plaſma.

Extra portem iam delatum,
Iamiam fatens, tumulatum.

Vitta ligat, lapis vrget,
Sed ſi iubes, hic reſurget:

Iube, lapis reuoluetur,
Iube, vitta diſrumpetur.

Exiturus neſcit moras,
Si tu clamas, Exi foras.

In hoc Salo, mea Ratis
Infeſtatur à Pyratis.

Hinc aſſultus, inde fluctus,
Hinc & inde mors & luctus.

Sed tu bone Nauta veni,
Poſt me ventos mare leni.

Fac abſcendant hi pyratæ,
Duc ad portum ſalua Rate.

Let this ſacred ſalue be bound
Vpon my ſores, to make them ſoũd.

Though man be carried forth, & ly-
ing in his graue, and putrifying: (ing

Bound and hid from mortall eyes,
Yet if thou bid, he muſt ariſe:

At thy will the graue will open,
At thy will his bounds are broken.

And forth he comes without delay;
If thou but once bid, Come away.

In this ſea of dread and doubt,
My poore barke is toſt about;

With ſtorms & Pirats, far & wide,
Death and woes on euery ſide.

Come thou Steerſ-man euer bleſt,
Calme theſe winds, that we moleſt:

Chaſe theſe ruthleſſe Pyrates hence,
And ſhew me ſome ſafe reſidence.

In-

Infœcunda mea ficus,
Cuius ramus, ramus ficcus.

Incidetur, incendetur,
Si promulgas quod meretur.

Sed hoc anno dimittatur,
Stercoretur fodiatur.

Quod si nec dum respondebit,
Flens hæc dico, tunc ardebit.

Vetus hostis in me furit,
Aquis mersat flammis vrit.

Inde languens & afflictus,
Tibi soli sum relictus.

Vt hic hostis euanescat,
Vt infirmus conualescat.

Tu virtutem ieiunandi,
Des infirmo, des orandi.

Per hæc duo (Christo teste)
Liberabor ab hoc peste.

My tree is fruitleſſe, dry and dead,
All the boughs are withered.

Downe it muſt, and to the fire,
If deſert haue his due hire.

But ſpare it (Lord) another yeare,
With manuring it may beare.

If it then, be dead and dry,
Burne it, alas, what remedy?

Mine old foe aſſaults me ſore,
With fire & water more and more.

Poore I, of all my ſtrength bereft,
Onely vnto thee am left.

That my foe may hence be chaſed,
And I from ruines clawes releaſed.

Lord vouchſafe me euery day,
Strength to faſt and faith to pray.
(taughe,
Theſe two meanes thy ſelfe haſt
To bring tẽptations force to noght.

Ab hoc peste solue mentem,
Fac deuotum pœnitentem.

Da timorem quo proiecto,
De salute nil coniecto.

Da spem, fidem, charitatem,
Da discretam pietatem.

Da contemptum terrenorum,
Appetitum supernorum.

Totum Deus in te spero,
Deus es, te totum quæro.

Tu laus mea, meum bonum,
Mea cuncta tuum donum.

Tu solamen in labore,
Medicamen in languore.

Tu in luctu mea lyra,
Tu lenimen es in ira.

Tu in arcto liberator,
Tu in lapsu releuator.

Lord

Lord free my ſoule frō ſins infection,
By repentances direction.

Be thy feare in me abiding,
My ſoule to true ſaluation guiding.

Grant me faith (Lord) hope & loue,
Zeale of heauen and things aboue.

Teach me prize the world at noght,
On thy bliſſe be all my thought.

All my hopes on thee I found,
In whom all good things abound.

Thou art all my dignity,
All I haue, I haue from thee.

Thou art my comfort in diſtreſſe,
Thou art my cure in heauineſſe:

Thou art my muſick in my ſadneſſe,
Thou art my medicine in my mad-
(neſſe.
Thou my freedome from my thrall,
Thou my rayſer from my fall.

Mecum perſtas in labore,
Spem conſernas in dolore.

Si quis lædit tu rependis,
Si minatur tu defendis.

Quod eſt anceps tu diſſoluis,
Quod tegendum tu inuoluis.

Tu intrare me non ſinas,
Infernales officinas.

Vbi meror vbi metus,
Vbi fætor, vbi fletus.

Vbi probra detegunter,
Vbi rei confunduntur:

Vbi tortor ſemper cædens:
Vbi vermis ſemper edens.

Vbi totum hoc perenne,
Procul ſit hac mors gehenne.

Me receptet Sion illa,
Sion Dauid *vrbs tranquilla,*

In my labour thou relieues me,
Thou reforms what euer grieues me.

Al my wrongs thy hand reuengeth,
And from hurt my ſoule defendeth.

Thou my deepeſt doubts reuealeſt,
Thou my ſecret faults concealeſt.
Oh do thou ſtay my feet from trea- (ding
In paths to hell and horror leading:

Where eternall torment dwels,
With feares, and teares & loathſome (ſmels.
Where mans deepeſt ſhame is ſoun- (ded,
And the gnilty ſtil cõfounded.

Where the ſcourge for euer beateth,
And the worme that alwaies eateth.

Where all thoſe endleſſe do remain,
Lord preſerue vs from this paine.

In Sion lodge me (Lord) for pitty,
Sion *Dauids* Kingly Cittie.

Cuius faber Auctor lucis,
Cuius porta, lignum Crucis:

Cuius claues lingua Ieſu,
Cuius cines ſine metu:

Cuius muri lapis vtuus,
Cuius cuſtos rex feſtiuus:

In hac vrbe lux ſolemnis:
Ver æternum, pax perennis:

In hac odor implens Cœlos,
In hac ſemper dulce melos.

Non eſt ibi corruptela,
Non defectus, non querela:

Non minuti, non deformes,
Omnes Chriſto ſunt conformes.

Vrbs cœleſtis, vrbs beata,
Supra petram collocata:

Vrbs in portu ſatis tuto,
De longinquo te ſaluto:

Built by him that's only good,
whose gates are of the crosses wood.
(word,
Whose keies are Christs vndoubted
Whose dwellers feare none but the
(Lord.
Whose wals are stone, strong,
quicke and bright,
Whose keeper is the Lord of light.

Here the light doth neuer cease,
Endlesse spring, and endlesse peace.

Here is musicke, heauen filling,
Sweetnesse euermore distilling.

Here is neither spot nor taint,
No defect, nor no complaint.

No man crooked, great nor small,
But to Christ conformed all.

Blessed towne, diuinely graced,
On a Rocke so strongly placed.

Seated sure from feare of warre:
I salute thy wals from farre.

Te ſaluto, te ſuſpiro,
Te affecto, te requiro.

Quantum tui gratulentur?
Quam feſtiue conuiuentur?

Quis affectus eos ſtringat?
Aut quæ gemma muros pingat?

Quis Chalcedon, quis Iacinctbus,
Norunt illi qui ſunt intus?

In plateis huius vrbis,
Sociatus pijs turbis.

Cum Iob, Moſedec, *&* Elia;
Pium cantem, Alleluiah.

Amen.

Thee I ſee, and thee I long for,
Thee I ſeek, and thee I groane for.

O what ioy thy dwellers taſt,
All in pleaſures firſt and laſt?

What full enioying bliſſe Diuine,
What Iewels on thy wals do ſhine?

Ruby, Iacinth, Chalcedon,
Knowne to them within alone.

In this glorious Company
In the ſtreets of Syon, I:

With *Iob*, *Moſes*, and *Eliah*,
Will ſing the heauenly *Alleluiah*.

Amen.

Te ſaluto, te ſuſpiro,
Te affecto, te requiro.

Quantum tui gratulentur?
Quam feſtiue conuiuentur?

Quis affectus eos ſtringat?
Aut quæ gemma muros pingat?

Quis Chalcedon, quis Iacinthus,
Norunt illi qui ſunt intus.

In plateis huius urbis,
Sociatus pijs turbis.

Cum Iob, Moſedec, *&* Elia,
Pium cantem, Alleluiah.

Amen.

Thee

Thee I ſee, and thee I long for,
Thee I ſeek, and thee I groane for.

O what ioy thy dwellers taſt,
All in pleaſures firſt and laſt?

What full enioying bliſſe Diuine,
What Iewels on thy wals do ſhine?

Ruby, Iacinth, Chalcedon,
Knowne to them within alone.

In this glorious Company
In the ſtreets of Syon, I:

With *Iob*, *Moſes*, and *Eliah*,
Will ſing the heauenly *Alleluiah*.

Amen.

Meditatio pijſſima, de hominis miſeria, & Dei miſericordia, vna *cum deuota precatione.*

VT iucundas
Cervus vndas,
Eſtuans deſiderat:
Sic ad Deum,
Fontem verum,
Mens fidelis properat.

Sicut vini
Fontis vini
Præbent refrigerium.
Ita menti
Sitienti
Deus eſt remedium.

A holy meditation of mans mi-
sery, and Gods mercie, together
with a deuout Prayer.

WIth longing cheere,
The thirsty Deere,
do seeke the brooke:
In such a kind,
The faithfull minde,
for God doth looke.

And as the Springs,
Refreshment brings,
in drought and sweat:
So God doth coole,
The thirsty soule
in all her heate.

Quantis bonis,
ſuper bonis,
Seruos tuos Domine:
Leſe ledit,
qui recedit
A ſuperno lumine.

Vitam lætam
& quietam,
Qui te quærit reperit:
ſed laborem
& dolorem,
Metit qui te deſerit.

Si pacem donas,
& coronas,
His qui tecum militant:
Cuncta læta
ſine meta,
His qui tecum habitant.

Heu quam vana
mens humana,
Luſione falleris?

O Lord what floods
Of glorious goods,
doſt thou beſtow,
On thoſe that be
Thine? bleſt is he
that well doth know.

Eternall bliſſe,
His guerdon is
that IESVS maketh
His reſt, but he
Reapes miſery
that him forſaketh.

Thou mak'ſt them glorious
And victorious,
who ſerue thee well;
In endleſſe ioy
From all annoy
with thee they dwell.

But oh humanity,
With how great vanity,
art thou betoſt?

Cum te curis,
Nocituris,
Imprudenter ingeris.

Cur non canes
Lapſus graues,
Quos perſuadet proditor?
Nec affectas
Vias rectas,
Quas oſtendit Conditor.

Reſipiſcas atq́; diſcas
Cuius ſis originis:
Vbi degis, cuius legis,
Cuius ſis & ordinis:

Ne te ſpernes,
Sed diſcernes
Homo gemma regia:
Te perpende,
Et attende
Qua ſis factus gratia.

To dote in care,
On things that are
so quickly loſt?

Why doſt thou yeeld,
And leaue the field,
to ſinnes inuaſions?
Not well reſpecting,
But ill reiecting,
thy Gods perſwaſions?

Open thine eyes,
And well aduiſe,
of whence thou art:
Thy life, thy birth,
Thy ſtate, thy worth,
obſerue each part.

From careleſneſſe
Thy ſelfe ſtill bleſſe,
O man Gods Iewell:
How he placed thee,
And graced thee
obſerue and view wel.

Recordare,
Quis, & quare
Sis a Deo conditus:
Cuius hæres
Nunc maneres,
Si fuisses subditus.

O Mortalis,
Quantis malis
Merusti affici,
Cum Auctori,
& doctori
Noluisti subijci!

Sed maiores
Sunt dolores
Infernalis carceris,
Quo mittendus
Et torquendus,
Es, si male vixeris.

Cui mundus,
Est iucundus,
Suam perdit animam:

To what intent,
Hath God thee ſent,
obſerue with care:
To whom (but pride
Drew thee aſide)
thou hadſt been heyre.

O mortall ſonne,
Affliction
is thy due hire:
That broke the band
Of Gods command,
through vaine deſire.

But oh take heed,
Thoſe paines exceed,
that rule in hell:
Whoſe fire ſo cruell,
Hath thoſe for fuell,
that liue not well.

The man that ioyes
In worldly toyes,
his ſoule orethrowes:

Pro re leui,
Atq; breui,
Vitam perdit optimam.

Ergo caue,
Ne tam ſuaue
Iugum ſpernens Domini:
Et abiecta
Lege recta,
Seruias libidini.

Si ſint plagæ,
Curam age,
Vt curentur citius:
Ne ſi creſcant
Et putreſcant,
Pergas in deterius.

Ne deſperes,
Nam coheres
Chriſti eſſe poteris:
Si carnales,
Quantum vales,
Affectus excluſeris.

Re-

Respecting nought,
What Christ hath bought
full deare, God knowes.

Then neuer grudge,
If God thee iudge,
his yoke to beare:
Let not lust draw
Thee from his law,
but hold it deere.

And soone apply
His remedy,
vnto thy sore:
Lest it increase,
To worse disease,
and plague thee more.

Doe not despaire,
Thou maist be heire,
with Christ in ioy:
By casting out
Corruptions roote,
thy soules annoy:

Si formidas,
Ne diffidas,
Sed medelam postula:
Noxam plange,
Corpus ange,
Dilue piacula.

Si vivorum,
Et functorum,
Christum timues Iudicem:
Debes scire,
Quod perire,
Non vult suum supplicem.

Preces funde,
pectus tunde,
Flendo cor humilia:
Pœnitenti,
et gementi,
Non negatur venia.

Exorando,
Et laudando,
Iesum Christum memora:

Still feare thou muſt,
But not diſtruſt,
and beg thy cure:
For errors weepe,
Thy body keepe
lowly and pure:

If to thy feare,
Thy Iudge appeare
with angry face:
Know he will loſe
Not one of thoſe,
that beg his grace.

Pray without reſt,
And knock thy breſt,
humble thy minde:
All that bewaile
Their errors fraile,
haue pardon ſign'd.

And do not ſpare,
In hymne and prayer,
Ieſus to prayſe:

Nam delere
Poteſt vere,
Quacunq́ facinora.

Et ſi quando,
Te temptando
Durus ſerpens laſerit:
Suſpiranti,
Et oranti,
Ieſus Chriſtus aderit.

Quod ſi forte
Mortis porta,
Te vicinum ſenſeris,
Crede tamen,
Quod inuamen,
Per eum receperis.

Hunc require
Qui lenire
Solet corda triſtium:
Certus eſto
Quod eſt preſto,
Votis ſe precantium.

For mercy ſtil,
Is at his will,
at all aſſayes.

And when the diuell,
The prince of euill,
attempteth thee:
Then if thou pray,
Chriſt will not ſtay
to ſet thee free.

All be thou were,
To death moſt neere,
yet ſtill be ſure:
And vnderſtand
That his high hand,
containes thy cure.

Be he thy queſt,
That giues all reſt,
from reſtleſſe woes:
Who ſo adore,
And him implore,
ſhall come to thoſe.

Ipſe multos
iam ſepultos
Fecit reuiniſcere;
Hic auerſos,
Et ſubuerſos
Poteſt Deo iungere.

Ipſum ama,
Ad hunc clama,
Mentem tuam elena:
Vt ſuſtentet,
Et præſentet
Te ad cœli gaudia.

Ipſum cole,
Vt de mole
Criminum te liberet:
Hunc appella,
Ne procella,
Vitiorum ſuperet.

Ipſum poſco,
Quem cognoſco,
Poſſe prorſus omnia:

For many an one,
Dead long agone,
hath he reuiued:
And ſaued more
That were before
of grace depriued.

Be all thy loue,
On God aboue,
lift vp thy ſpirit:
That thou mayſt taſte
The Saints repaſt,
through his ſole merit.

And honour him,
That he from ſinne,
may thee deliuer,
That ſinnes increaſe
In thee may ceaſe,
in prayer perſeuer.

On him I call,
That all in all
hath in his power:

Vt euellat,
Et expellat,
Cuncta quæ sunt noxia.

Ipse donet,
Vt quod monet
Eius verbum faciam:
Vt finita,
Carnis vita,
Lætus hunc aspiciam:

Pater Deus,
Fili Deus,
Deus alma charitas,
Per æterna,
Nos guberna,
Secla Deus Trinitas.

Amen.

Againſt all harme,
& he mine arme,
my ſhield my towre.

And this liues length
Vouchſafe vs ſtrength
to keepe his heſt:
That at our end
Wee may aſcend
To endleſſe reſt.

Amen.

HEre followeth the meanes and manner how our Forefathers in the time of Popery prepared themselues and others to dye, consisting first of the confession of their faith; and secondly of the Prayers which were made by them, and for them in their last sickneſſe, by which it may appeare that though they were misled by the crafty Romish Clergy, in diuers errors and superstitions; yet in the great point of the meanes of ſaluation, they were of our religion, and were ſaued by it.

Truly and verbatim engliſhed out of the Latine, being an ancient Copie and by any of that ſide vnqueſtioned and heretofore in that kind publiſhed

By W. CRASH.

Quest.

Questions to bee expounded to ſicke perſons, whilſt they haue the vſe of reaſon, and power to ſpeak, to the end that if any be not ſo well diſpoſed to dye, he may be better informed and prepared: and the queſtions be theſe, according to Anſelme the reuerend Biſhop.

1. Let him be asked thus:

BRother, doſt thou reioice that thou ſhalt dye in the faith of Chriſt?

A. I doe.

2. Doeſt thou ſorrow and grieue, for that thou haſt not liued ſo well as thou oughteſt?

A. I doe.

Q. *Hast thou a hearty purpose to liue better, if God giue thee time to liue?*

A. I haue.

Q. *Doest thou beleeue that thou canst not be saued, but by the death of Christ?*

A. I doe.

Q. *Doest thou beleeue that Iesus Christ the Sonne of God dyed for thee?*

A. I doe.

Q. *Doest thou giue thankes to God therefore from thy whole heart?*

A. I doe.

Well then, good Brother, whilst thy soule is in thy body, giue him hearty thankes, and settle al thy assurance vpon his death alone: haue no confidence in any thing else: trust thy selfe wholly to his passion,

passion, couer thy selfe wholly with it, fasten thy whole life on his Crosse, cast thy whole selfe into this sea: and if the Lord God say hee will iudge thee; answere thou, Lord, I obiect the death of my Lord Iesus Christ, betwixt me and thy iudgemẽt: otherwise I will not contend with thee.

And if GOD say to thee, Thou art a sinner; answere, Lord, it is so, but I set the death of my Lord Iesus betwixt thee and my sinnes. If hee say thou hast deserued damnation; answer, It is true, Lord, but I place the death and merits of my Lord Iesus Christ betwixt thee and my ill deseruings, and I offer vp him and the most worthy merits of his passion, for the me-

rits which I ſhould haue had, but alas, haue not.

If the Lord ſay further, that he is angry with thee, anſwer: Lord, thou haſt cauſe, but I ſet the death and ſufferings of my Lord Ieſus Chriſt betwixt thy wrath and my ſoule. Then let him ſay thriſe, *Lord, into thy hands I commit my ſpirit*: and if he be ſo weake he cannot, let the company that ſtand by ſay, *Lord, into thy hãds we commend his ſoule*. And hee that doeth this, is ſafe and ſure that he ſhall neuer taſte of eternall death.

Alſo

Alſo in another old Booke
I finde this written.

THeſe bee the ſixe ſignes vpon which a man may reſt confident of his ſaluation.

1. If he beleeue the Articles of Chriſtian faith, as many as are determined by the Church.

2. If he reioyce to die in the faith of Chriſt.

3. If he know that he haue grieuouſly offended God.

4. If he be hartily ſorry for it.

5. If he reſolue to forſake his ſinnes, if God giue him leaue.

6. If he hope and beleeue to come to eternall ſaluation, not by his owne merits, but by the merits of Ieſus Chriſt.

And *Anſelme* ſaith, that theſe ſixe queſtions are to be aſked of euery one at the time of his death, and ſaith further thus.

Then ſay to the ſicke perſon, if Satan obiect any thing againſt thee, oppoſe thou the merits of Chriſt betwixt thee and him, and thus without all doubt he ſhall be ſaued.

This conſolation of the ſicke, and preparation to their death, is in auncient copies aſcribed to *Anſelme*, who liued more then 500. yeres agone euen when Popery was almoſt growne to perfect age.

Now if any man make queſtion, how our fathers were

ſaued

ſaued in theſe later and worſe times, when Popery preuailed in a great meaſure: I anſwere, that euen almoſt the ſame preparation, and ſame queſtions were vſed long after *Anſelme*, euen in the deepeſt darkeneſſe of Popery: for in the moſt euill time, about the Councell of *Conſtance*, ſome two hundred yeares agoe, thus I finde it written in an ancient booke, and it is aſcribed to *Gerſon*.

Euery

Euery Christian, whether *secular or regular, is thus to* be examined and informed *in his sickenesse, touching his salvation.*

1. DOest thou beleeue all the principall Articles of faith, and all that is contained in the whole body of holy scripture, according to the exposition of the Catholike and Orthodoxall Doctors of the holy Church? and doest thou detest all heresies and errors, and superstitions condemned or reproued by the Church? and

and art thou glad that thou dieſt in the faith of Chriſt, and vnitie and obedience of thy mother the Church?

2. Doeſt thou know and confeſſe, that thou haſt many waies and grieuouſly offended thy God and thy Creator?

3. Doeſt thou ſorrow from thy whole heart, for all thy ſinnes committed againſt Gods Maieſtie, his loue and mercie? art thou truely ſorrowfull for the euils that thou haſt committed, and the good that thou haſt omitted, and the grace that thou haſt neglected? and art thou agrieued not ſo much for feare of death or any puniſhment, as for that loue that thou oughteſt to beare towards God?

4. Doeſt thou beg pardon for all theſe thy ſinnes, of Ieſus Chriſt,

Christ, desiring that by him thy heart may bee inlightned truely to see and know thy sinnes, that so thou maiest particularly and more seriously repent of them?

5. Doest thou propound and resolue truely to amend thy life, if so be thou liue, and neuer hereafter to sinne so againe, but rather to lose any thing how deare so euer vnto thee, yea euen life it selfe, then to offend thy God againe?

6. Doest thou also desire of God grace to continue in this purpose, that thou maiest not fall againe?

7. Doest thou forgiue from thy whole heart any that haue done thee any wrong in word or deede, for the loue of Christ Iesus our Lord and Sauiour, and as thou hopest for par-

pardon from him? and doest thou hartily desire to bee forgiuen of all men whom thou hast any way offended?

8. Wilt thou that there be full restitution made according to thy power, yea though it should extend to thy whole estate, if otherwise there cannot bee satisfaction made?

9 Doest thou beleeue that Christ died for thee, and that thou canst be saued no otherwise but by the merits of Iesus Christ? and doest thou giue God thanks for this from thy whole heart, as much as thou art able?

And whosoeuer can giue true answere to these questions affirmatiuely, out of a good conscience, and faith not

not ſained; It is an euident and ſufficient teſtimonie of ſaluation, and let him not doubt but if he ſo depart, he is one of them that ſhall bee ſaued.

Beholde heere (good Reader) our Religion practiſed in the moſt miſty times of Popery: beholde here the true, holy, Catholike and ancient way to heauen: Namely, by Chriſt and his merits alone. *Here is no truſting on mans merits, either our owne or others: Here is no mention of* Agnus deis, *or* Wodden Crucifixes. *He is not bid to truſt in the prayers, ſuffrages, requiems, dirges, Maſſes, Trentals, or other obſequies that ſhall be ſaid for him after his departure. Hee is ſent to no Angell, no nor to the Virgin* Mary, *for matter of Saluation: Nay all are excluded, and*

and Christs death alone, euen it alone is made the meanes of his Saluation: And the makers thereof were so resolute, and zealous in this point, that they vsed such varietie of words, as though they could not sufficiently expresse the excellencie and the necessitie of cleauing to Christ alone *in the matter of saluation.*

And if any man suspect that this is but deuised by vs, and falsly fathered vpon Antiquitie, let him know, that not onely we haue the ancient Copies, whose age will speake for themselues, but euen the better sort of Papists, that bee learned, doe know this well enough.

A learned Papist of this age writeth, that in a Church in *Colaine* this very booke is extant (Manuscript) and that he hath seene it, and that this man-

Gasper Vlebergius. in lib. de Causis. Causa 14. pag. 462. editionis Colon. 1589.

manner of *comforting the ſicke, was vſed in former ages, and confeſſeth that it containes the very treaſure and kernell of Chriſtian Religion, and ſaith further, that this manner was vſed not in* Germany *onely, but ouer all the Chriſtian world. Indeede to the Ieſuites I confeſſe, this is held a ridiculous manner of comforting the ſicke, (ſuch a ſpirit poſſeſſeth them:) Thus doth* Gretzer, *their Champion, flout vs* Lutherans *(as he cals vs) for thus doing.*

Iac. Gretzerus in refutat Leyſeri. de hiſt. Ord. Ieſuit.

The *Lutherans* (ſaith hee) doe thus comfort their ſicke. Relicks, Crucifixes, Agnus deis, and ſuch matters are but dead things, and nothing worth, the Scripture hath not a word of them: it is therefore very vngodly to truſt in them; but God is our hope, and God is our ſtrength: truſt

in

in him, &c. On this wise fashion doe these godly comforters comfort their sicke persons.

Thus in the Iesuites iudgement it is but a silly course to trust in Gods mercy, and Christs merits in point of salvation: Hereby it may bee discerned of what spirit they are. But let them mock vs, as long as with vs they mocke the Scriptures, Antiquity, and the better sort of their owne side: for we appeale to this that hath beene said, whether this manner of comforting the sicke, were not in vse long before Luther *was borne.*

Now if any obiect, that in the same bookes there is mention of the Crucifixe, and that it is appointed to be in the presence of the sicke person: I answere it is true, but not that he should worship it,

(as

Gregori. de valent. Gretzerus, Vasquez. Chriſo. a viſit. &c.

(as now the Ieſuites teach, and all the approued Romiſh writers) but that it may put him in minde of Chriſt, which though it bee a needeleſſe ſuperſtition, yet it is not that impietie and Idolatrie, which now at this day is practiſed and maintained in the Romiſh Church: and my purpoſe is not to diſcharge thoſe times, nor our forefathers in thoſe times of errours, and ſuperſtitions, but of the idolatrie, impietie, and blaſphemie of the preſent Church of Rome. And the ſame anſwere is alſo to be giuen to another obiection: That in the ſame booke there are praiers to the Saints and Angels. It is ſo, and from that errour thoſe ages cannot be cleered: but withall let vs ſtill obſerue, that thoſe praiers are not to helpe them in matters of ſaluation, (as are many blaſphemous prayers now vſuall

vsuall in Popery,) and that sinne in those mistie times (being a sin of ignorance) no doubt was pardoned vnto them in the mercy of God, seeing that for their reconciliation with God, and eternall saluation, they beleeued to attaine it onely by the merits and passion of Iesus Christ. But let not vs feede on their infirmities, but louingly passe by them, and let this content and comfort vs, that their meanes of saluation which they vsed and trusted vnto, is the same with ours at this day: for better testimony whereof, let vs set down some of their praiers, being such as the best Christian may vse at this day with much comfort.

Certaine

Certaine Prayers vſed by our forefathers in the darkeſt times of Poperie: in the time of a mans ſickneſſe, ſome to bee made for the ſicke, and ſome by the ſicke perſon, gathered out of the ſame Ancient bookes.

When the ſicke perſon feeles his ſtrength to faile, then let him commend his ſoule to God in this Prayer.

O Moſt high and ſoueraigne God, whoſe goodneſſe and mercy

is

is infinite. O most glorious Trinitie, which art loue, and mercy, and goodnesse it selfe, haue mercy vpon mee most miserable sinner, for vnto thee and vnto thy hands I commẽd my spirit: ô Lord my most louing God and father of mercies, shew thy mercy on me thy poore creature, and forsake me not in my last need: but stand with me, and helpe my succourlesse soule, saue my poore and desolate soule, that it bee not deuoured of the infernall dogges.

O most louing Lord and sweete Sauiour Iesus Christ, the sonne of the liuing God, I beseech thee for thy honor, and by the vertue of thy most blessed passion, command that I may bee receiued into the number of thy Saints, and ser-

ſeruants, O my Sauiour and my redeemer, I here yeeld vp my ſelfe wholly to thee: ô graunt me thy grace and thy glory, vouchſafe me pardon of my ſinne, and giue me a portion of thy glory. But ô my deare Lord, I challenge not a place in heauen for any worthineſſe of mine owne merits, for I am but duſt and aſhes, and a moſt wretched ſinner; but for the vertue of thy moſt bleſſed paſſion, by which thou diddeſt vouchſafe to redeeme me miſerable man, and to purchaſe heauen for me, euen with the price of thy precious blood: I beſeech thee therefore by the moſt bleſſed and bitter paſſion which thou ſuſtainedſt on the croſſe for me, eſpecially in that houre when thy bleſſed ſoule did

leaue

leaue thy body, that thou wouldeſt haue mercy on my poore ſoule at the time of my depar-ture.

Then let him lift vp his heart with ioy and thankeſgiuing, and ſay, Lord, thou haſt broken my bonds, therefore I will offer to thee the ſacrifice of praiſe.

After, if his weakeneſſe *grow ſo, that he loſe the vſe* of his ſpeech, let ſome of *the by-ſtanders ſay theſe Praiers following, ouer him, or more if hee liue ſo long.*

MErciful God and Father, wee beſeech thee for the multitude of thy mercies, looke fauourably vpon this thy ſeruant (our deare brother) who with true and harty confeſſi-

on

on ſeekes pardon for all his ſinnes at the hand of thy mercies: ô Lord, heare vs for him, and we beſeech thee for him, moſt holy Father, to renue in his heart whatſoeuer is corrupted by the frailety of his fleſh, and reſtore that grace, which the wily and malicious enemie the diuell hath ſtolne out of his ſoule: ô Lord, recall him to the vnitie of thy Church, ingraft him into the body of thy Sonne: ô Lord, take pitie of the ſighes and ſobs of his ſoule, and grones of his heart: ô Lord, looke vpon his teares, gather them into thy bottle, and be good to him, who hath no hope, comfort, nor confidence but in thy mercy, ſeale vp the aſſurance of his reconciliation with thee. O moſt holy father, we

humbly commend the ſoule of this thy ſeruant and our brother into the hands of thy vnmeaſurable mercies, humbly beſeeching thee, according to the greatneſſe of that loue in which the bleſſed ſoule of thy Sonne did commend it ſelfe into thy hands, that for the worthines of that infinite loue of thine, in which thou diddeſt receiue that holy ſoule vnto thy ſelfe, thou wouldeſt vouchſafe in this our brothers laſt houre, to receiue his poore ſoule alſo, and make it partaker of the ſame loue.

And thou moſt ſweete Saiiour and moſt merciful Lord Ieſus, thou that dying on the Croſſe, waſt ſo preſſed with anguiſh and torments for vs, as made thee ſound out that pitifull voice vnto thy Father,

My

My God, my God, why hast thou forsaken me? we beseech thee estrange not thy selfe, and turne not away thy face from thy seruant our brother, now in the houre of his soules affliction, when his strength faileth, and his spirits are so spent, that he cannot call vpon thee: heare vs, ô Lord, heare vs for him and for that thy glorious victory, in which thou diddest triumph on the crosse, and for thy precious passion and bitter death think of him the thoughts of mercy and not of iustice: shed thy mercies in his soule, and speak comfortably to his conscience, deliuer his soule out of all spirituall diseases, saue him from the torments due vnto his deseruings, and bring him for thine owne merits sake, to

eternall reſt. O Lord Ieſus Chriſt, which didſt redeeme vs with thy precious blood, write with thine owne blood in the ſoule, and ingraue thy wounds in the heart of this thy ſeruant, that in them hee may ſee and reade thy dolefull ſufferings, and thy ſweete loue: thy ſufferings, that they may be effectuall to ranſome him from thoſe ſorrowes and torments which he hath merited by his ſin: thy loue, that it may vnite his heart to thee, in inuiſible and inſeparable bonds, ſo as he may neuer be ſeparated from thee, nor thy Saints, for euer and euer.

And Lord Ieſus Chriſt, we beſeech thee make his ſoule partaker of all the merits of thy moſt ſacred incarnation, paſſion, reſurrection and aſcenſion,

cenſion, make him partaker of the vertue of thy moſt bleſſed Sacraments, and all thy holy myſteries: make him partaker of all thy prayers and good deedes done in thy whole Church; make him partaker of all thy bleſſings, graces, and comforts of all thy elect; and grant that with them all, hee may liue in thy preſence for euermore: O Lord, which powredſt out thy prayers for vs on the Mount Oliuet, and ſwatſt water and blood; we beſeech thee, let that precious blood of thine, which thou diddeſt ſo abundantly powre out for our ſaluation, let it be preſented and offered to thy Father, to ſtand againſt the multitude of the ſinnes of this thy ſeruant, our brother: Lord, be with him at

his laſt houre, and then deliuer him from the anguiſh and torments which for his ſinnes hee may iuſtly feare. Graciouſly receiue his ſoule in the houre of his departure, open the gate of heauen vnto him, and giue him a portion with thy Saints in glory for thy owne moſt glorious merit, O Lord Ieſus Chriſt, who with God the father, and the holy Ghoſt, liueſt, and raigneſt one God for euermore.

Amen.

And

And when the ſicke mans *ſtrength begins to faile, and the ſoule is ready to depart, then let the ſoule bee commended to God, by one of the buy-ſtanders, on this manner.*

The commendation of the ſoule, to bee ſaid at a *mans death.*

I Here commend thee to almighty God, moſt deare brother; and I commit thee to him whoſe creature

thou art: goe forth therefore ô Christian soule; get thee gone out of this filthy world, goe forth in the name of the almighty Father, who created thee: In the name of Iesus Christ, who died for thee: In the name of the holy Ghost who hath beene powred out vpon thee. And when thou, happy soule, art deliuered out of the prison of the body, the glorious Quire of heauenly Angels meete thee, and the company of all holy Saints entertaine thee, the louing countenance and cheerefull grace of Iesus Christ shine vpon thee: a mercifull Iudge be he vnto thee, that thou maist haue sentence to sit forever amongst his Saints, on his right hand: thy dwelling bee in peace, and thy habitation in

the

the heauenly Ieruſalem for euermore: farre be it from thee euer to feele, or know, how horrible the darkeneſſe, how terrible the flame, and how intolerable the torments of hell are. Sathan and all his helliſh guard, bee they confounded at thy preſence; and if he dare ſet vpon thee, victory and triumph bee on thy ſide, ſhame and trembling fall vpon him: from the preſence of Gods Angels, bee he baniſhed, into the blacke miſts, and confuſed Chaos of eternall darkeneſſe. But let the Lord ariſe, and let his enemies bee ſcattered; as the ſmoake vaniſheth, ſo let them flie away. But let the iuſt be exalted and reioice in the preſence of the Lord: let the infernall legions not dare to touch thee,

nor

nor all Sathans hell-hounds preſume to hinder thee, and he who diſdained not to die for thee, be hee thy Sauiour and deliuerer from all ſpirituall vexation. Be the gates of Paradiſe open vnto thee, and thy Chriſt giue thee thy place and manſion in the ſame. And he that is the true Paſtor and great ſhepheard of the ſheep, acknowledge thee for one of his true ſheepe, and receiue thee into his fold. IESVS Chriſt abſolue thee from all thy ſinnes, and place thee on his right hand amongſt his elect, that there thou maieſt ſee thy redeemer face to face, and in the ſocietie of bleſſed ſoules maieſt inioy the comforts of heauenly contemplation, and the bleſſed viſion of God for euer and euer. *Amen.*

A Meditation of Saint *Bernard*, ſweete and comfortable to forerunne a happy end.

DVlciſsime Ieſu Chriſte, ſit vltimum verbum tuum in cruce, vltimum verbum meum in hac luce, & amplius fari non poſſum, exaudi finale cordis deſyderium.

Engliſh

In English.

SWeete Iesus Christ, let thy last words vpon thy Crosse, be my last vpon my couch, and when I can speake no more, Lord, heare the vtmost desire of my heart.

To

To the Reader.

SEe, Christian brother, how in the worst times they were prepared to die, and commended to God: if the ancient Bookes did not proclaime this truth, some would not beleeue but that they had bene made in this latter time. But seeing the truth cannot be denied, I desire thee with me to obserue these few collections arising out of due consideration of the premisses.

1. Here

1. Here is answere to that great question, how our forefathers were saued, euen by the same faith as wee are at this day.

2. How truely *Christ* performed his promise: namely, that the gates of hell should not preuaile against the true faith, for so we see that in the vilest times this faith hath beene preserued.

3. Obserue how here is no touch, nor once mention of Purgatory, nor of any thing to be done for their good after this life.

4. Here is no relation to any pardons or indulgences from the Pope.

5. Here is no necessity laid downe of sending for a Priest to bring his Hostle, and his Pix, and his holy-water, and his

his Taper: These matters, it seemes, are rather commanded and pressed vpon the people, by the Romish Cleargie, then much regarded by the wiser, and godlier sort of our forefathers: neither are they commanded to stay till the Priest come, but (saith the booke) let these prayers bee said, and the Commendation of his soule, by one of the bystanders.

Lastly, let it bee obserued, that in all these prayers, and commendations, and questions (and these saith the booke are all that be of necessitie to be said) here is not one smack of Popish idolatry, or superstition.

In these respects I haue thought it no needelesse labour to communicate these

to

to thee (deare brother,) I know there be ſtore of godly Prayers and Meditations already extant. But theſe are of a ſpecial vſe more then others and are venerable for their antiquitie, and are to bee the more welcome, becauſe God preſerued thē in the hands of our very enemies. And thogh they were mingled with other things not ſo good, yet let vs know as S. *Hierome* tels vs, that it is no ſmall point of wiſdome, to ſeeke out gold out of mire and clay. Make vſe of theſe, and helpe mee with thy prayers, and thou ſhalt ſhortly, if God permit, be partaker of more.

Hereafter followeth an addition of ſome new and late formes, and models of Prayer for ſundry occaſions, and purpoſes.

At

At thy vprising, thus or in like manner commend *thy selfe to God, saying.*

GRant, O good Father, that of thy mercy hast brought me to the beginning of this day, that in this same I may rise, and so walke in my calling, that thy Name may be glorified, my conscience discharged, thy seruant comforted, and all good men incouraged by my example, for thy deare sonnes sake, Amen.

Before

Before thy going out, *thus meditate.*

Morning Meditation.

1. THat many haue gone out of their houſes able, and well, that haue ne're returned backe aliue, as for ought thou knoweſt may befall thee.

2 Remember that thy conſcience ſhall be the more quieter in the night, when thou ſhalt call to minde thou haſt begunne in the Lord, and ſo carefully diſcharged thy duetie in the day.

3 That to goe foorth into the world, is to incounter with

with many troubles, to passe some dangers, and to performe many duties, and therefore rush not forth into such an vndertaking, before thou hast thus or in like manner prayed to God to assist thee, without whose blessings and fauour towards thee, thou vndertakest in vaine, for thy labour will not prosper.

That

That done, thou maiſt thus *further call vpon God, in thy Morning Prayer.*

MOſt gracious God, & mercifull Father, we render vnto thee moſt humble and heartie thankes, for all thy benefits thou haſt from time to time beſtowed vpon vs, as for the quiet reſt and repoſe thou haſt this night giuen vs, to the refreſhing and ſtrengthening of our wearied bodies, and mindes; ſo we beſeech thee likewiſe being thus renewed, and taken vp from that image of death, that laid vs in our beds,

beds, the repreſentation of our graues, to conſider the waſte of time, our own liues, and decay of all ſublunarie things, how with their eaſie lengths, their ſpannes and faddomes, ſince the commandement was firſt giuen, *Let there bee day, and night, and times, and ſeaſons*: they haue brought age and maturitie, the ſithes and ſickles that haue reaped down whole harueſts of fleſh, and laid generations in the duſt. Teach vs, O Lord, with this remembrance, to way our mortalitie, and ſo to frame our liues and actions thereafter, that whenſoeuer thy good will and pleaſure is to binde vp our bones in peace and reſt, we may yeelde vp our ſoules and bodies into thy hands

with

with full confidence and assurance that our sins are washed away, in the blood of thy pure and immaculate Lambe Christ Iesus, and shall not condemne vs. And to that end prosper vs, we pray thee, in all our actions, and giue good successe to our true indeuours, and then wee shall not attempt in vaine: and grant that this day, and all the daies of our life hereafter, may bee so accomplished by thy counsell, fauour and direction, that we may so beare our selues throughout this vale of miserie, that at the last we may raigne with thee in glory. *Amen.*

Euening

Euening Meditations be-fore thy going to bed.

1 REmember that many goe to bed, and neuer riſe againe, till they be awaked by the ſound of the laſt trumpet; and therefore preſume not to cloſe thine eyes, till thou haſt committed thy ſelfe into the hands of God by Praier.

2 At the putting off of thy cloathes, thinke that the day is comming, when thou muſt be as barely vnſtript of al thou haſt, as thou doſt now thy

ſelfe of thy cloathes.

3 Fixing thine eyes vpon thy bed, let it put thee in minde of thy graue; thy bed-cloathes, of the molde of the earth, that muſt couer thee; the ſheetes, of thy winding ſheete; thy ſleepe, thy death; thy waking, thy reſurrection.

Then at thy lying downe, thou maiſt thus addreſſe thy ſelfe vp to God, ſaying:

Into thy hands, moſt mercifull Father, I commend my ſoule and body this night and euermore: be mercifull, gracious and good vnto me, bleſſe me, ſaue me, preſerue and keepe me for thy deare mercie ſake.

Amen.

Or

Or thus further with Dauid *thou maiest pray.*

I Will lay mee downe and reſt in peace in thy mercy, for it is thou Lord onely that makeſt mee dwell in ſafetie.

Euening Prayer to be said *either before or after thy going into bed.*

O Eternall God, and omnipotent Father, which art the Lord of heauen and earth, of Angels and men, principalities and powers, light and darkeneſſe, day and night, in whoſe hands is contained that ouerflow of goodneſſe, that filleth all the empty and indigent creatures in the world, who ordaineſt times and ſeaſons, ſucceſſions and diſcents, old age and childe-hood, a beginning and an ending, a reſt and labour,

labour, a perpetuall motion and change ouer all things in the world: the liuely witneſſe whereof is this day, which not many houres ſince broke out of darkeneſſe, and cleared the world with her light, and the Sunne aroſe as a bride-grome out of his chamber, and reioycing as a Gyant to runne his courſe, whoſe beames are now ſteeped in darkeneſſe, the true reſemblance of all earthly glory, and tranſitory pleaſures and delights, which haue their increaſe, their height, and ſuddaine decreaſe againe, being no continuance in any thing vnder the Sunne: and by this motion and change, the time is now come that thou haſt appointed for reſt, which, O Lord, ſo giue vnto vs, wee pray thee,

that thereby wee may be inabled to walke more carefully in thoſe duties and callings thou haſt appointed vs. And further we beſeech thee, that as the night darkeneth and ſhadoweth all things, that they are vnſeene: ſo for thy deare Chriſts ſake, thou wilt hide all our ſinnes from thy ſight, that they neuer be brought to iudgement with vs; euer ſo remembring vs, that we neuer forget that fearefull and finall account that muſt bee rendered vnto thee, at the day of thy appearing: that as our bodies hauing the reſt of ſleepe this night, ſo, our mindes, through thy mercy in Ieſus Chriſt, may inioy the reſt of a quiet conſcience for euer: and to that end let thy mercie and prouidence, ſo watch o-

uer

uer vs, that as our actions in the day, ſo our thoughts, nor our imaginations, neither watching, nor ſleeping this night, may bee ſuch as may diſpleaſe thee; but that all may tend to the good of our ſoules and bodies, and the honour and glory of thy great name, and that for Chriſt Ieſus ſake, *Amen.* In whoſe moſt bleſſed name we conclude this our imperfect Praier, in that abſolute forme of Praier that thy bleſſed Son hath taught vs to honour thee, ſaying: *Our Father, &c.*

A godly Prayer to be said at all times.

O Lord my God, what may I render vnto thee as an acceptable sacrifice, for all the benefits thou hast bestowed vpon me? for my Election, Redemption, Sanctification, and Preseruation from my youth vnto this present day, & houre; that thou hast indued mee with health, strength, knowledge, continencie, when so many more worthy then I, in mine owne eyes, are denied of these thy good fauours: for all

all which I can giue no reaſon for, but thy good pleaſure: and if thou ſhouldeſt take all backe againe, I haue nothing to ſay, but that thou art iuſt: yet, O Lord, to theſe many I intreate thee adde this more, that I may keepe a heart that may truly acknowledge them, and a tongue that may thankefully praiſe thee for them all the daies of my life. and to that end I beſeech thee, protect me from all euill that may hurt mee, from all ſinne that may offend thee: be thou aſſiſtant to all my good indeuours, purpoſes, & intentions, and let thy good Spirit ſo rule my hart, that all that I ſhall doe, thinke or ſpeake, may be to thy glory, and the good of all men: giue me, O Lord, a charitable

heart to relieue thee in thy members, a compaſſionate heart, to make other mens infirmities mine one; a beleeuing heart, that thy promiſes are yea, and Amen. And ſo blinde me not, O Lord, with the carnall man, that though I beleeue thou wilt one day raiſe my body from the bed of darkeneſſe, when thou ſhalt ſay to the ſea, Giue; and to the earth, Reſtore my ſons and daughters, when no creature ſhall bee able to keepe backe one bone that it hath receiued, that I ſhould deſpaire in thee for a cruſt of bread in temporall maintenance, and indeuour. Bee neere, O Lord, vnto all ſuch as faithfully call vpon thy name, comfort all ſuch as be ſicke, or comfortleſſe, and by

daily,

daily, and hourely presidents of death, and mortalitie before mine eyes; teach me to be mindefull of mine owne end, and to make my preparation by faith, and repentance thereafter: that whether I liue, or die, I may rest with thee in thy eternall glory, through Iesus Christ, my onely Sauiour and Redeemer.

Amen.

Agurs

Agurs *Prayer for content.*

O Lord, giue me neither pouertie, nor riches; feede me with foode conuenient, leſt I bee too full, and denie thee; and ſay, Who is the Lord? or leſt I bee poore and ſteale, and ſo take the name of my God in vaine; and if I aske any thing which is euill, denie my ignorance; if I aske any thing which is good, remember thy promiſe.

Saint

Saint *Auſtines* Prayer.

Miſerere mei Domine, indigna facientis, & dignapatientis.

Engling.

BE merciſull vnto mee, O God, doing vnworthily vnto thee; and yet receiuing that from thee, that more worthy then I are denied at thy hands; O Lord, continue this mercie, and let not my ilneſſe weary out thy goodneſſe, for thy tender patient mercies ſake. *Amen.*

A thankesgiuing vnto God the Father.

LEt all true Christians say, and acknowledge with one heart, and mouth: say also with them, O my soule, say in this mortall body, without this mortall body, Glory, honor, & praise bee vnto thee, most mercifull God, throughout all ages and generations of the world, which hast not spared thine onely Sonne, but offered him vp a bleeding Sacrifice, for the sins of thy people, giuen him to death, euen to the death of the Crosse, for most wretched man-kinde, to that end

that

that through him, wee might be ſaued, and deliuered from deſtruction, and brought into the libertie of euerlaſting life: grant vnto vs, by thy ſpirit, that we may perfect, and continue in this thy grace and fauour, for euer and euer. *Amen.*

Another ſhort eiaculatory Prayer, *Engliſh* and *Latine.*

O Deus omnium miſerationum, Pater, te precor vt abiſſus miſericordiæ tuæ abſorbeat abiſſum peccatorum meorum.

O Father of goodneſſe and mercy, I humbly intreat thee, that the depth of thy mercy may ſwallow vp the depth of my ſinnes.

Martin Luthers Praier.

CONfirme in vs, O God, that which thou haſt wrought, and finiſh the worke thou haſt begun in vs, to the glory of thy name, and the ſauing of our ſoules at the dreadfull day of thy viſitation, for thy deare mercies ſake. *Amen.*

A few ſhort remembrances, or moſt materiall rules of *good life, for the practice of euery true Chriſtian, here inſerted.*

1. FEare God: for not to feare him, is to feare euery thing.
2. Loue thy brother; for if thou

thou loue not him whom thou haſt ſeene, how ſhalt thou loue him whom thou haſt not ſeene?

3 Bee charitable to the poore, which is to relieue Chriſt in his members, and be not greatly curious, ſo thou knoweſt them no notorious ill liuers; for if *Lot* had beene ſo in the entertainement of his ſtrangers, he had not receiued Angels in ſtead of men: and withall, becauſe it is better to giue many counterfeits, then that one truely needie ſhould depart vnrelieued.

4 Sweare not, but what thou truely knoweſt: as to manifeſt a doubtfull truth, and that vponvrgent occaſion; for by an oath may God be greatly honoured, or diſhonored. Honoured, as when we ſhall

bring

bring him to testifie a truth, which is himselfe the God of truth: dishonor, whē we bring him to witnesse a false-hood, which whosoeuer doth, the Lord will not hold him guiltlesse. And to auoide this, make conscience of thy word, and it shall be to thee as an oath; for it is the man that giues credit to the oath, more then the oath to the man.

5 Perswade thy selfe, rather then thy friend, to keepe thy counsell: and whatsoeuer discord shall arise betwixt thee and him; as thou tendereſt the reputation of an honest heart, neuer let malice in hatred make thee to reueale, that which loue & friendship before boūd thee to conceale.

6 Hate no man, no not thy enemie, lest God loue him; for

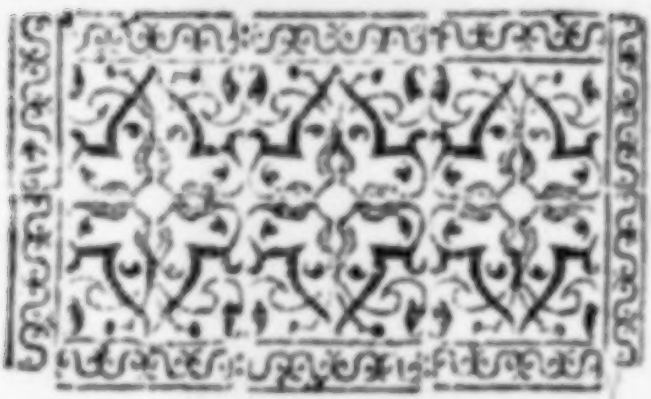
for to hate where he loues, is a fearefull oppoſition.

7 Whatſoeuer is deare vnto thy bodie, forbeare it, being any way preiudiciall to thy ſoule.

8 Deſire in any thing, rather to be in ſubſtance without ſhew, then in ſhew without ſubſtance.

9 Deſire to liue godly, though poorely in this world: for hee that vngodlily dies rich, ſhall haue many mourners to his graue, but few comforters at his iudgement.

10 Thinke of God with wonder, ſpeake to God with reuerence, ſerue him in loue, obey him in feare, and do nothing, but as in his preſence and ſight, & thou ſhalt liue the life of the godly, & go the way of the bleſſed, liue in his feare, and die in his fauour. *In*



In laudem operis & Authoris.

WHat attribut's worth thy deſerving paine,
(Deare friend)
ſince thy indeuour bleſſeth vs,
Whoſe ſerious houres,
ſpent onely to reclaime
The ſtubborne, ſtiffe-
neckt, and idolatrous?
For what their fathers
gathered with much care,
For holy penitentiall legacies,
Children peruert: the deads
will, and prepare,
Hardneſſe

Hardneſſe of heart
for their Apoſtaſies.
Goe boldly forwards,
though they iudge like Dan.
Our people with the
gall of bitterneſſe:
Yet vnto them be a Samaritan.
Powre oyle into their wounds
with cheerefulneſſe:
And bleſt be thy indeuour,
and each thought,
Till to the promiſt Land
thy ſpirit be brought.

W. Lort.

A concluſion to the *Author* and his Booke.

TRadition and anti-
quitie the ground,
Whereon that erring
Church doth ſo relie,
Breakes out to light,
from darkeneſſe, to confound
The nouell Doctrine,
of their hereſie,
Which plaine by theſe
moſt ſenſible degrees,
Doth point the waies
it hath digreſt to fall;
Where each obſeruing
iudgement plainely ſees,
From good to bad,
from bad, to worſt of all,
It is arriu'd:
ſo that it can aſpire,

Obſcure,

Obſcure, deface, ſup-
preſſe, doe what it may,
To blinde this truth
to no ſtep any higher,
By any policie
it can eſſay.
Theſe holy Hymnes
ſtuft with religious zeale,
And meditations
of moſt pious vſe,
Able their whole to wound,
our wounded heale:
Free from impietie,
or leaſt abuſe.
Blot out all merit,
in our ſelues we haue,
And onely, ſolely,
doe on Chriſt relie.
Offer not Praiers
for thoſe are in the graue;
Nor vnto Saints that heare not,
doe not crie.
Then in a word,
ſince God hath theſe preſerv'd
From

From the Inquisitors
most cruell rage,
Though in their worth
they else might haue deseru'd,
To passe among the good
things of this age:
Yet are in this respect
of more regard,
Since God would haue them
to these times appeare,
So many hauing perisht,
and be heard
With more true zeale,
that God hath kept so deare.
By all which I conclude:
from thine owne heart,
Thou wicked seruant,
that might know & would not:
He hath discharg'd himselfe
in all and part,
That would haue cur'd
your Babel, but he could not.

B. L.

FINIS.